

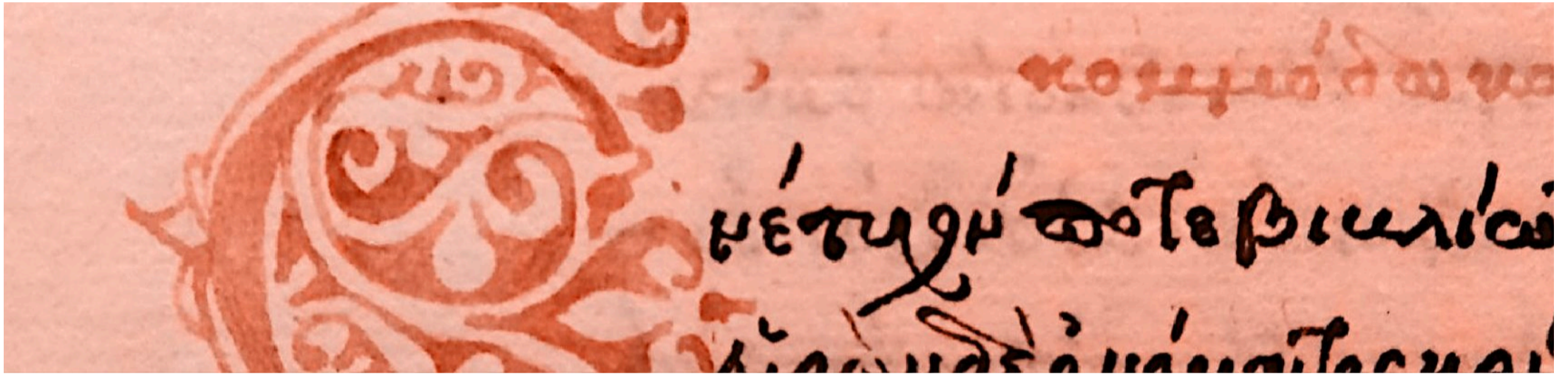


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PURA. Purism In Antiquity: Theories Of Language in Greek Atticist Lexica and their Legacy



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DEA contributes to the three main objectives of PURA:

1. to provide a comprehensive mapping of **Atticist purism** by analyzing the linguistic theories of Atticist lexica;
2. to study the intellectual and cultural **legacy** of Atticism in antiquity, the Middle Ages, and the early modern age by charting the history both of the lexica as **books** and of their authors;
3. to make the theories of these specialist and intricate texts more approachable and **accessible** outside the traditional format of critical editions.

To fulfil these objectives, the three sections of DEA, all of which are **open-access**, collect our work on the lexicographic entries in the Atticist lexica and their linguistic history; the major scholars and works of the ancient and Byzantine Atticist debate; and the transmission of the lexica in the medieval and early modern periods. Visit [About DEA](#) for more information.

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PURA. *Purism In Antiquity: Theories Of Language in Greek Atticist Lexica and their Legacy*

Lexicographic entries

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πρόσφατος

(Phryn. *Ecl.* 351, Phryn. *Ecl.* 27)

A. Main sources

(1) Phryn. *Ecl.* 351: πρόσφατον· καὶ περὶ τούτου πολλὴν διατριβὴν ἐποιησάμην ἐπισκοπούμενος, εἰ μόνον λέγεται πρόσφατος νεκρὸς καὶ μὴ πρόσφατον πράγμα. εὕρισκετο δὲ Σοφοκλῆς ἐν τῇ Ἀνδρομέδᾳ τιθεὶς οὕτω· ‘μηδὲν φοβείσθαι προσφάτους ἐπιστολάς’.

πρόσφατον: I carried out a lot of study also about this form, examining whether πρόσφατος can be said only of a corpse and not of a thing. But I found that Sophocles uses [it] in this way in the *Andromeda* (fr. 128 = [C.3](#)): ‘Have (?) no fear of recent letters/orders’.

(2) Phryn. *Ecl.* 27: νηρὸν ὕδωρ μηδαμῶς, ἀλλὰ πρόσφατον, ἀκραιφνές.

[You must not say that] the water [is] νηρὸν, but [instead that it is] πρόσφατον (‘fresh’) [or] ἀκραιφνές (‘pure’).

B. Other erudite sources

(1) Phryn. *PS* 102.10–1: παλιναίρετα· τὰ ἐκ καταλύσεως οἰκοδομίας παλαιᾶς εἰς ἕτεραν πρόσφατον οἰκοδόμησιν ἐμβαλλόμενα.

παλιναίρετα (Pi. fr. 84 Snell–Maehler): The parts [of a building] which after the dismantling of an old building are thrown in for a new, different construction work.

(2) Phryn. *PS* 127.7–8: χλωρὸς τυρὸς· ὁ νέος καὶ πρόσφατος.

χλωρός τυρός (Ar. Ra. 559): [It denotes cheese that is] newly produced and fresh.

(3) Moer. υ 8: ὑπόγειον δεῖ τάττειν ἐπὶ τοῦ μέλλοντος, οὐκ ἐπὶ τοῦ παρεληλυθότος· σημαίνει δὲ ἑκάτερον πρόσφατον.

One must use ὑπόγειος ('near the end', i.e. death) for the future, not for the past. πρόσφατος ('recent, new, imminent') means each [of these meanings].

(4) Hsch. π 3923: *πρόσφατον· τὸ ἀρτίως γινόμενον (Avg), νέον, νεαρὸν (A).

πρόσφατον: [It indicates] what has happened recently, [what is] new, recent.

(5) Phot. π 1374: πρόσφατος· κυρίως μὲν ὁ νεωστὶ ἀνηρημένος· φάσαι γὰρ τὸ φονεῦσαι· ἀφ' οὗ καὶ φάσγανον· καταχρηστικῶς δὲ καὶ πᾶν ὀτιοῦν ἄρτι συμβεβηκός.

πρόσφατος: Properly [it indicates] one who has recently been killed; for φάσαι means 'to kill', from which [one] also has φάσγανον. But by a misuse of language [it can] also [indicate] anything that has happened recently.

(6) Eust. in Il. 4.982.13–6: τὸ δὲ πρόσφατος ἀντὶ τοῦ νεωστὶ καὶ ἐγγὺς φατός, ὃ ἐστὶ πεφονευμένος, ἀφ' οὗ καὶ ἀρηϊφάτος. παρὰ δὲ τοῖς μεθ' Ὀμηρον πρόσφατον τὸ νεαρὸν καί, ὡς εἰπεῖν, ἐγγὺς φατόν, ἥτοι φανέν καὶ δειχθέν, ἢ καὶ ἄλλως, ἐγγὺς καὶ προσεχῶς φατόν, ἥτοι λεκτόν, ἐξ οὗ καὶ φατειός.

πρόσφατος [is used] with the meaning of 'recently and closely φατός', which means πεφονευμένος ('killed'), from which ἀρηϊφάτος ('killed in war') too [derives]. But in the [authors] after Homer πρόσφατος means 'new' and, so to say, 'recently φατός', that is, 'appeared and shown' (i.e. from φαίνομαι), or alternatively also φατός, that is, '[something that was] said, nearly and recently' (i.e. from φημί), from which φατειός ('speakable') also [derives].

C. *Loci classici*, other relevant texts

(1) Pi. P. 4.298–9:

καὶ κε μυθήσαιοθ', ὁποῖαν, Ἀρκεσίλα,
εὗρε παγὰν ἀμβροσίων ἐπέων,
πρόσφατον Θήρα ξενωθεῖς.

And he would tell, Arcesilas, what spring of immortal verses he found, having recently been received as a guest at Thera.

(2) Aesch. Ch. 803–5:

ἄγετε < >
τῶν πάλαι πεπραγμένων
λύσασθ' αἶμα προσφάτοις δίκαις.

Come < ... > wash the blood of actions of old with new acts of justice.

(3) Soph. fr. 128:

μηδὲν φοβείσθαι προσφάτους ἐπιστολάς.

In the manuscript tradition of Phryn. *Ecl.* 351, the source of Sophocles' fragment, φοβείσθαι occurs in cod. X and in the manuscript families b and c, while cod. V alone has the reading φοβείσθε.

Have (?) no fear of recent letters/orders (cf. [A.1](#)).

(4) Lys. 18.19: καίτοι πλείων συγγνώμη {μη} μνησικακεῖν νεωστὶ κατεληλυθόσιν, ἔτι τῆς ὀργῆς οὔσης προσφάτου, ἢ τοσοῦτῳ χρόνῳ ὕστερον ἐπὶ τιμωρίαν τῶν παρεληλυθότων τραπέσθαι.

And yet it would have been more pardonable to show resentment shortly after you had returned, while your anger was still fresh, than to pursue so belated a vengeance for what is overpast. (Transl. Lamb 1930, 409 with modifications.)

(5) D. 21.112: ἀλλὰ καὶ χρόνοι τούτοις τοῦ τὴν δίκην ὑποσχεῖν, οὓς ἂν αὐτοὶ βούλωνται, δίδονται, καὶ τὰδικήμαθ' ἔωλα τὰ τούτων ὡς ὑμᾶς καὶ ψύχρ' ἀφικνεῖται, τῶν δ' ἄλλων ἡμῶν ἕκαστος, ἂν τι συμβῆ, πρόσφατος κρίνεται.

The rich can choose their own time for facing a jury, and their crimes are stale and cold when they are dished up before you, but if any of the rest of us is in trouble, he is brought into court while all is fresh. (Transl. Vince 1935, 81.)

(6) [D.] 25.61: νεαλῆς δὲ καὶ πρόσφατος ὢν ἐκεῖνος περιῆν αὐτοῦ τεταριχευμένου καὶ πολὺν χρόνον ἐμπεπτωκότος.

But the Tanagran, a fresh-caught fish, was getting the better of the defendant, who was thoroughly pickled, having been long in gaol. (Transl. Vince 1935, 81.)

(7) Aen.Tact. 3.1.1: ἐκ προσφάτου δὲ ἐγγιγνομένου φόβου ἀσυντάκτῳ πόλει, τάχιστα ἂν τις εἰς σύνταξιν καὶ φυλακὴν τῆς πόλεως τοὺς πολίτας καταστήσῃ, εἰ ἐκάστη φυλὴ μέρος τι τοῦ τείχους κλήρῳ ἀποδείξειεν, ἐφ' ᾧ ἐλθούσαι εὐθὺς αἰ φυλαὶ φυλάξουσιν.

After a recent terror that has happened to an unprepared city, one could rapidly dispose the citizens to be the defending contingent of the city, if one attributes by lot to each tribe a part of the (city) walls, taking position on which the tribes will soon establish a defence.

(8) LXX *Ec.* 1.9: καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.

And there is nothing new under the sun.

(9) Plu. *Aetia physica* 912a.3–5: τὸ δὲ τοῦ Ἀριστοτέλους ἀληθές, ὅτι πρόσφατόν ἐστι καὶ νέον ὕδωρ τὸ ὑόμενον ἔωλον δὲ καὶ παλαιὸν τὸ λιμναῖον;

Is Aristotle's [statement] true, that rainwater is fresh and new, while the [water] from a marsh is stale and old?

(10) Phot. *Epistulae* 225.15: ἐρῶ τε τοίνυν οὐ νέους οὐδὲ προσφάτους λόγους.

I will therefore pronounce neither new nor recent speeches.

(11) Phot. *Epistulae* 255.1–3: τρία ταῦτά ἐστιν οἷς τὸ ἀνθρώπινον τελειοῦται· [...] πίστις εὐσεβῆς καὶ ἀδίστακτος πρὸς μηδὲν καινὸν μηδὲ πρόσφατον ὑπαλλοιουμένη.

These three things are those through which human nature is made perfect: [...] a pious and unhesitant faith, which does not change before anything new or recent.

D. General commentary

Phrynichus' first entry ([A.1](#)) deals with the disputed use of πρόσφατος to indicate not only a recently deceased corpse (which is also the sense approved by Moeris, [B.3](#); see also [F.2](#)), either human or animal, but also a 'recent' or 'new' πράγμα ('matter' or 'thing'). Following his extensive investigation, the evidence that Phrynichus finds for the use of πρόσφατος with πράγμα is a passage from Sophocles' *Andromeda* ([C.3](#)). Phrynichus' treatment of πρόσφατος betrays some uncertainty on his part. Indeed, his citation of Sophocles' fragment is somewhat at odds with two of his lexicographical principles: in the *Eclogue*, Phrynichus is generally wary of tragic language (see the entry [Λάκαινα](#) [↗](#) and the forthcoming entry [λίβανος](#) [↗](#)); in this instance, however, he appears unperturbed that the only occurrence of πρόσφατος used to mean 'new' or 'recent' (used in relation to an inanimate object) that he could find was in tragedy. One key difference between the case of πρόσφατος and those of Λάκαινα and λίβανος is that the latter forms are poeticisms, whereas πρόσφατος, used in reference to a thing, is not (or at least Phrynichus does not perceive it as such). Meanwhile, Phrynichus appears to accept πρόσφατος as meaning 'new' or 'recent' based on a single occurrence, which contravenes his criticism of rare uses and *hapax legomena* (*Ecl.* 64, 93, 129, 151, 218, 255 and [βρέχει](#) [↗](#), 297, 402, and 403). We are justified in asking, then, how Phrynichus rationalises his exceptional behaviour in the case of πρόσφατος and what induced him to launch such an extensive inquiry into this form.

We may first observe that elsewhere in his lexica, Phrynichus freely uses πρόσφατος in reference to inanimate objects, such as water ([A.2](#)), a building ([B.1](#)), and cheese ([B.2](#)) (the adverb προσφάτως may constitute a potential further instance, according to the attribution of parts of Phot. α 899 to Phrynichus – presumably to the *PS* – for which see Crönert 1907, 480 and Kassel, Austin, *PCG* vol. 6,2, 181; this gloss is not included in de Borries' edition of the *PS*). The passage in the first book of the *Eclogue* ([A.2](#)), in which Phrynichus explicitly endorses the use of πρόσφατος in reference to water, is remarkable. Despite the parallelism with ἀκραιφνής (used in relation to water by Ar. fr. 34 ἀκραιφνές ὕδωρ, which is the *locus classicus* of *Antiatt.* α 102 and Phryn. *PS* 39.5–6, while Eur. *Hec.* 537 uses it in relation to αἶμα), the rationale behind Phrynichus' recommendation is not clear. Notably, the first known evidence for the use πρόσφατος with ὕδωρ derives from Plutarch ([C.9](#)), while for the use of πρόσφατος in reference to a drink, one may cite πόμα πρόσφατον ('recent drink') in Aristotle (*HA* 520b.30–1). More generally, aside from Pindar ([C.1](#)), it appears that no sound evidence for the application of πρόσφατος to inanimate objects – the use that Phrynichus defends – is attested before the 4th century (see below), but none of the relevant authors is a model of good Attic in accordance either with Phrynichus' standards or those of his fellow Atticists.

One possible explanation for this state of affairs may be that, after the publication of the first book of the *Eclogue*, Phrynichus' recommendation ([A.2](#)) that πρόσφατος be used to indicate fresh water (or anything 'new' or 'recent') attracted criticism from other Atticists on the grounds that this usage lacked sufficient parallels in classical Attic. The entry in the second book of the *Eclogue* ([A.1](#)) may thus constitute Phrynichus' rebuttal of the criticism levelled at him. For the sake of having the last word, however, Phrynichus was now forced to acknowledge his two deviations from his normal practice in basing his conclusion on an isolated occurrence derived from tragedy.

πρόσφατος is the verbal adjective of (προσ)θείνω (see *DELG* s.v.). As such, it is most appropriately used to indicate the corpses of slain people and animals. It is in this sense that the form's first (and only) Homeric occurrence, where it is used to refer to Hector's corpse (*Il.* 24.757; for ancient discussions of this occurrence, see [E.](#)). This strict etymological use of the adjective gradually faded, however, and πρόσφατος is soon attested for the corpses of people and animals the manner of whose deaths are unspecified, as in Herodotus (2.89.2, 2.121.4) and relatively frequently in the *corpus Hippocraticum* (18x); it is also used in the Hippocratic corpus to indicate fresh, non-coagulated blood. From its use to indicate fresh corpses, the adjective was later also employed to indicate 'fresh, unspoiled' food, initially fish and meat but subsequently fruit as well as other foods (see Olson, *Sens* 2000, 56). The use of πρόσφατος in relation to inanimate things – the usage that interests Phrynichus ([A.1](#)) – derives from a metaphorical twist: from the initial sense of 'recently killed' and 'newly dead' and 'fresh' (i.e. with respect to food), the adjective evolved to more generally denote 'new' or 'recent', and this evolved sense was applicable to various inanimate objects produced by men.

Several scholars have expressed surprise at Phrynichus' assertion that he was obliged to undertake extensive research to find evidence for this use of πρόσφατος, since, these scholars claim, the classical evidence is substantial (see Lobeck 1820, 374–5 and Rutherford 1881, 471–2). However, Aeschylus ([C.2](#)) and Lysias ([C.4](#)) can scarcely be considered suitable models for Attic by Phrynichus' standards; moreover, the fact that the passage of Aeschylus is from a choral section makes it even less likely to satisfy Phrynichus' criteria for appropriate sources. Pearson (1917 vol. 1, 82) further astutely notes that classical occurrences of πρόσφατος maintain the form's 'vigorous' metaphorical sense. Pearson's observation here seems reasonable: the referents that πρόσφατος qualifies may be abstract entities, such as δίκη or ὀργή ([C.2](#) and [C.4](#)), for which the adjective retains its metaphorical implications (see, respectively, [E.4](#) and [E.5](#)). Human referents are also attested, but the metaphorical sense of πρόσφατος depends on the adjective's use in relation to freshly caught fish ([C.5](#), [C.6](#); see above and Valente *ad Antiatt.* v 6). Thus, it appears that, aside from the adverbial πρόσφατον in Pindar ([C.1](#), on which see [E.3](#)), concrete evidence for πρόσφατος indicating 'new' or 'recent' things (besides drinks) is attested no earlier than 4th-century prose, as witnessed by Aeneas Tacticus ([C.7](#)), Aristotle (πόμα πρόσφατον 'recent drink' in *HA* 520b.30–1; see also *Rh.* 1375b.27, 1376a.8, *EE* 1237a.24, *GA* 764a.6, *HA* 509b.31, etc.), and Theophrastus (*CP* 6.14.9, *HP* 4.6.5, etc.), but notice that these writers also use πρόσφατος with its original meaning of 'newly-killed', as in Arist. *HA* 532a.12. The occurrence of πρόσφατος in Sophocles ([C.4](#)), which Phrynichus cites as evidence for its connotation of 'new' or 'recent', would thus constitute remarkably antique evidence for the use of πρόσφατος to indicate 'new' or 'recent' things. On these grounds, this passage warrants more meticulous consideration ([F.1](#)).

The unmarked use of πρόσφατος in the sense of 'new' or 'recent' is relatively ubiquitous in post-classical prose (see LSJ s.v. 3; note that the entry in Hesychius' lexicon, [B.4](#), is interpolated from the lexicon of pseudo-Cyril and, as such, documents the adjective's post-classical usage rather than attesting to a special use of the adjective in a classical source). It is not limited to texts written in the lower register, such as the LXX ([C.8](#)), the New Testament (*Ep.Hebr.* 10.20), and early Christian writings, but is also well-attested in the high koine (e.g. Polybius, Diodorus, Plutarch, etc.). Medical writers also exhibit a penchant for using πρόσφατος (Galen alone uses it on 250 occasions, with 140 instances attested in Oribasius). Regarding the Greek novels, however, it should be noted that πρόσφατος occurs only once: in Heliodorus' *Aethiopica* (9.7.4) to indicate 'recent orders' (προσφάτοις τοῖς προστάγμασιν). Atticist writers furnish more significant evidence. Aelian uses πρόσφατος twice: once for recent sacrificial victims (*NA* 16.16) and once for 'young' animals (*NA* 7.43). Philostratus uses it only in its classical sense – that is, in reference to lamentations for recently deceased individuals and to denote fresh corpses (*Her.* 45.6, *Im.* 2.19.2). In Alciphron, πρόσφατος denotes some prostitutes' desire for 'fresh' lovers in what may likely be regarded as a crude metaphor that likens the lovers to fresh food (4.14.7; similar analogies are commonly attested in modern languages too, as in sexually loaded expressions, such as Engl. *fresh meat*). Other Atticist writers appear to simply avoid using

πρόσφατος (no occurrences are attested in Lucian, Dio Chrysostom, or Aelius Aristides). This may well indicate that the Atticists regarded πρόσφατος with a degree of suspicion, leading them to avoid its use or to use it exclusively in the classical sense (i.e. to refer to a corpse), presumably influenced by the Homeric use of the adjective. Seen in this light, Phrynichus' defence of πρόσφατος' use to indicate inanimate objects is even more striking.

E. Byzantine and Modern Greek commentary

In Byzantine sources of all registers, πρόσφατος is commonly used to mean 'new' and 'recent' with a variety of referents. One possible reason for its ubiquity may be that this use of πρόσφατος is well-attested in the Scriptures. Despite his evident caution in the lexicon ([B.5](#)), Photius uses πρόσφατος to mean both 'recently killed' and 'recently deceased' and more generally to refer to 'recent, new' things (see, e.g., [C.10](#), [C.11](#)). Eustathius, who comments explicitly on the different uses of πρόσφατος in Homeric and later Greek ([B.6](#)), imposes no limitations on the referents for which he uses πρόσφατος. Photius and Eustathius are likely influenced by the ancient exegesis of πρόσφατος in *Iliad* 24 (one may compare the etymologies of πρόσφατος in Eustathius with schol. [D, ex.] Hom. *Il.* 24.757a1 [T] πρόσφατος· νεωστὶ πεφονευμένος. | ἄμεινον δὲ τὸ νεωστὶ πεφασμένον ἐκ γῆς φυτὸν, διὰ τὸ ἐρσήεις, ὡσεὶ ἔλεγε χλωρός, 'πρόσφατος: Recently killed. | But [it is] better [to take it as] the plant recently appeared [πεφασμένον – i.e. πρόσφατος as derived from φαίνομαι] from the ground', because [of the use of] ἐρσήεις ['dewy'], like he said χλωρός ['green, fresh, new']'). It may be relevant, however, that Arethas uses πρόσφατος once only in reference to a recently built sepulchral monument (*Opera minora* 6.72.18–22). He may have consciously adopted a more purist perspective on this adjective. Byzantine-era medical writers also betray a proclivity for the use of πρόσφατος (e.g. Aetius uses it on 160 occasions). The adjective πρόσφατος, meaning 'new' and 'recent', is a common form in Modern Greek.

F. Commentary on individual texts and occurrences

(1) Phryn. *Ecl.* 351 ([A.1](#)), Soph. fr. 128 ([C.3](#))

Phrynichus' special interest in Sophocles' fragment likely came about because, as in the case of water ([A.2](#)), πρόσφατος is applied to an inanimate reference – letters – rather than an abstract concept, as in other classical occurrences ([C.2](#), [C.4](#)). However, the precise meaning of ἐπιστολαί in Sophocles' fragment should be examined in greater detail. Before addressing this, let us briefly examine two key details concerning the textual arrangement of Sophocles' fragment. First, Naber (1881, 241) suggested that μηδὲν φοβείσθαι was not part of Sophocles' original text but rather belonged to Phrynichus' comment on this use of πρόσφατος. However, Naber offered no suggestions as to how any potential reconstructions of the gloss' text might look. Second, the infinitive φοβείσθαι is the variant reading that editors typically adopt. However, Klimek-Winter (1993, 39–41) argued that the imperative φοβείσθε may be equally acceptable, despite the fact that this alternative reading is attested in just one manuscript.

Phrynichus claims that Sophocles' fragment attests to the use of πρόσφατος to indicate inanimate things that are 'recent' or 'new' (see [F.1](#)). Thus, it is evident that Phrynichus takes ἐπιστολαί to mean 'letters'. While this remains merely speculative, we must at least admit the possibility that, in a tragic context, 'new letters' may denote the report of a demise. If this were so, πρόσφατος would retain here an implicit reference to a recent death (see [D.](#)), as in other classical occurrences. However, the fragment merits yet further examination: although several scholars accept that ἐπιστολαί denotes 'letters' (see, among others, Naber 1881, 241; Lloyd-Jones 1996, 53; and *GE* s.v.), this would constitute a rare instance in which Sophocles uses ἐπιστολαί to indicate an actual letter rather than the standard sense of 'order, command', as in all other occurrences of the word in the Sophoclean *corpus* (see

Easterling 1982, 133 and Rosenmeyer 2001, 62, though neither discusses this particular fragment; Rosenmeyer is less intransigent than Easterling and all other scholars as regards ἐπιστολαί in Soph. *Tr.* 493, where she suggests that the use of ἐπιστολή seems to ‘point towards an epistolary use of the term’. Without full knowledge of the original context, little more may be said about this. However, the passage would work equally well, if not better, if ἐπιστολαί were taken to mean ‘instructions, orders’ rather than ‘letters’ (see Ellendt, Genthe 1872, s.v. regarding both the passage in the *Trachiniae* and fr. 128; this may also be the view of LSJ s.v. πρόσφατος I.2). This would also work well with the idea that in the original context, πρόσφατος may have implied a reference to death, as in the adjective’s original meaning (see [D.](#)). For instance, it may refer to Cepheus’ recently issued directive that Andromeda be given in sacrifice to the sea monster sent by Poseidon in line with the oracle’s prescription (for a similar reading of the fragment, see Klimek-Winter 1993, 40–1). According to this interpretation, πρόσφατος may then have a ‘proleptic’ meaning (see Moeris’ entry, [B.3](#), and the discussion in [F.2](#), alongside Aeschylus’ passage, [C.2](#), and the discussion in [F.4](#)).

We may also speculate that Phrynichus’ endorsement of the use of πρόσφατος for water ([A.2](#)) may be somehow influenced by a reading of the passage from Pindar that diverges from the interpretation that is accepted as standard today ([C.1](#), on which see [F.3](#)).

(2) Moer. v 8 ([B.3](#))

Moeris’ brief discussion of πρόσφατος in the *interpretamentum* of ὑπόγυιος (‘imminent’) confirms that πρόσφατος was particularly connected with thanatological matters. In his edition of Moeris’ lexicon, Hansen identifies the *locus classicus* behind this entry as a passage from Isocrates’ *Antidosis* (15.4), in which ὑπόγυιος indicates the ‘imminent’ end of life. As an anonymous referee has pointed out, the proleptic connotation of πρόσφατος that Moeris postulates here may well be inspired by the passage from Aeschylus’ *Choephoroi* ([C.2](#)), wherein the term is used in reference to Clytemnestra’s and Aegisthus’ imminent deaths, and perhaps also by Sophocles’ fr. 128 ([C.3](#), on which see [F.1](#)).

(3) Pi. *P.* 4.298–9 ([C.1](#))

Being adverbial in form, πρόσφατον (‘recently’) refers to the participial ξενωθείς (see Braswell 1988, 400–1; this passage may be the *locus classicus* of [B.2](#)). Lobeck’s suggestion (1820, 374) that πρόσφατον be construed with παγάν is today unanimously – and rightly – rejected. Perhaps, however, Phrynichus was also familiar with this parsing, which may account for his recommendation that πρόσφατος be used to refer to fresh water ([A.2](#)) despite the fact that the use of πρόσφατος in reference to water is otherwise remarkably late in diffusion (see [D.](#) and [F.1](#)).

(4) Aesch. *Ch.* 803–5 ([C.2](#))

Here, πρόσφατοι Δίκαι (‘recent justice’) foreshadows the imminent slaughter of Clytemnestra and Aegisthus. The adjective πρόσφατος thus still retains the sense of killing (see also Garvie 1986, 263: ‘It is uncertain whether προσφάτοις means simply ‘recent’, or it retains what may be the original sense of ‘recently killed’). On the interpretation of this complex passage, see especially Mund-Dopchie (1972).

(5) Lys. 18.19 ([C.4](#))

The anger that Lysias describes as πρόσφατος has been caused by the wrongdoings the accusants have suffered in the recent past. Pearson (1917 vol. 1, 82) also writes that the metaphor underlying πρόσφατος in Lysias is still ‘fully grown’. Lysias likely used the adjective intentionally to metaphorically qualify the then-recent wrongdoings as though they were fresh corpses, as opposed to the belated, cold-blooded vengeance that the accusants now seek.

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ABSTRACT

This article provides a philological and linguistic commentary on the verbal adjective πρόσφατος, discussed in the Atticist lexica Phryn. Ecl. 351 and Phryn. Ecl. 27.

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